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OBSERVATIONS

U P O N

*ELIAS MARION,*

AND HIS

Book of Warnings,

Lately Publish'd.

Proving this *Elias* to be a false Prophet,  
and a dangerous Person.

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L O N D O N :

Printed for Benj. Bragg, at the Black Ra-  
ven in Pater-Noster-Row, 1707.

Price two Pence.

OBSERVATIONS

ON

ELIAS MARION

AND HIS

Book of Warnings

Lately Published

Proving this Area to be a full Trooper  
and a dangerous Person.

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LONDON:

Printed for Begg, Begg, at the Black &  
White in Pall-Mall-Row, 1797.  
Printed and Sold.

## OBSERVATIONS

UPON

*Elias Marion, &c.*

**W**Hoever considers the great Wickedness, both in Opinion and Practice, whereof Multitudes in this City and Nation, in Contempt of the Laws of God and of this Kingdom, are notoriously guilty; and that they are almost every where permitted to go unpunished, and are rather encouraged by the Examples of many, who, as conscious of their own Guilt, are ashamed to do Justice upon others: And whoever shall moreover reflect how solemnly the Great and Mighty God calls sinning Men and sinning Kingdoms to Repentance; how he thunders out his Threatnings in case of their Neglect, and this continuing, how dreadfully he

has thereupon fulfill'd them in their utter Ruin. There is no Person, I say, who seriously considers all this, but he will conclude it his Duty, to the utmost of his Power, both to reform himself, and in the use of all lawful Means to endeavour the Reformation and Prosperity of his Country.

But it is certain, That to know what is sinful and displeasing to Almighty God, we are to have recourse only to his Sacred Word contain'd in the *Old* and *New Testaments*: And we are to believe, that all the Threatnings Divinely Pronounc'd 'gainst Sinners are therein contain'd: And, That to hearken to any others as Divinely Inspir'd, is to leave the more sure Word of Prophecy, which we ought not to do. For, if *St. Peter*, who had done many Miracles, would yet have the Prophecies of the *Old Testament* and the *New*, which had been publicly attested by Miracles, and were most remarkably fulfill'd, to take place before his own private Testimony: And if *St. Paul* hath certify'd us, that Prophecies, whether Divine Doctrines, Visions, or Warnings, should all fail; and the Apostles and Primitive Christians have agreed accordingly, what Books shall be the sacred Light and Guide of the Church

Church in all future Ages, we have no good and solid Ground to hearken to any others.

For, whoever pretendeth to Inspiration or Prophecy of any one kind, may as well pretend to the rest: If by Inspiration to foretel, then also to Interpret the Scriptures by Inspiration, and so to teach new Doctrines and a new Gospel, which *St. Paul* tells us we ought not to hearken to, tho' Preach'd to us by an Angel from Heaven, and pronounces such an Angel should he do it, to be accursed.

I suppose there are few Men of Understanding, but do agree with me in what I have said, and therefore that the Book Published by this *Elias* or his Friends, is not Religiously to be regarded by us.

Nevertheless, for the further conviction of the Author, and of his Friends and Favourers, I shall lay before them the following Observations, partly upon the Author, partly on the manner of his Inspiration, and partly on the Warnings themselves, deduced from the Account given, both of Him and Them, in the said Book.

In the Account given of this *Elias*, it is affirm'd, that *he was commanded by*  
 I 3 *Inspi-*

*Inspiration, to take up Arms against the French King, with his Brethren, but not prevailing, he thought it was a tempting of God to fight any longer.*

Reader observe, That the Inspiration directed this *Elias* how to run himself into danger, but left him and his Brethren to get out of it as well as they could.

And therefore following the guide of his own Reason, *he Capitulates with the Marquess de la Lande*, and obtains very favourable Terms for his own Company and another, and also for five and thirty Parishes, and himself and some of his Friends were conducted to Geneva, at the French King's Expence.

Yet, not long afterwards, the same *Elias* is affirm'd to have had an Inspiration, commanding him to take up Arms again in the *Cevennes*, contrary to his Treaty or Covenant with the Marquess *de la Lande*; that is, contrary to his Publick Faith, which, not only the Laws of all Nations have ever had regard to, but Almighty God himself most expressly particularly in delivering up the Kings of *Judea* into the Hands of *Nebuchadnezzar* for breaking their Covenant with him. And *St. Paul* enumerating the enormous Sins of the *Gentiles*, names this among them.

them, that they were *Covenant-breakers*.

And for what purpose did this pretended Inspiration serve? For no other, but that *Elias Marion*, instead of having any Success, had the opportunity of hearing of a great many of his Brethren whom he had animated to take up Arms with him, that they were *Hanged, broken on the Wheel, or Burnt alive*.

After this, he had another Inspiration, commanding him to come from *Switzerland* to *London*, where, it is not improbable, he expected to have had a Military Commission; for we are told in this Account of him to the Reader, *that he was offer'd the like by the French King*; and had this been given, we know not but that he might have left *England* without Prophecying.

As to the manner of his pretended Inspiration, himself affirms that *he feels a great Heat in his Heart, and sometimes an universal Shivering; his Eyes are clos'd, he has great agitation of Body, hard Shocks, and interrupted Sighs and Throbs*.

It is not material, whether these affections of his Body are Artificial, or Preternatural; any one by Use and Exercise, may easily attain to all of them so far as visible, at his Pleasure. And if forced or

preternatural, it is no more than what happens many times to Women in Hysterick Fitts, arising from the strength of their Fancies and Passions; and always did to the Quakers when they first appear'd in *England*, from whence they had their Name.

It is also observable, That albeit some of the Prophets, and also of the Apostles, had their Bodies affected in a more than ordinary manner in their Visions; yet not by agitation; and at the time of their speaking to the People, they always did it without any the least emotion of their Bodies, or any preternatural force, or curb, put upon their Pronunciation, *as in this Elias frequently happened.*

And whereas this *Elias* owns that *He forgot many Particulars which he had utter'd, and was fain to Copy his Warnings from those that Writ them*: None of the Prophets did ever speak any thing to the People which they did not perfectly remember, so as to write down their Prophecies themselves, or dictate them to some Amanuensis, as *Jeremiah* did to *Baruch*, after the King of *Israel* had burnt his Prophetick Roll.

Neither did the Prophets or Apostles speak in private, *as this Elias has done all along*, but for the most part, as publicly as they could. Nor

Nor did they ever speak in a strange Tongue, *as this Elias in French*, but always used the Language which was best known to those to whom they spoke, and had therefore the Gift of Tongues, to speak to all Nations in their own.

In the Warnings themselves are sundry Particulars fit to be remarked.

In his 31st, the Spirit is pretended to speak these Words to him, and to force him to utter them. *The Love which I have for thee, is stronger than all the Torments wherewith I have now afflicted thy Body.* And he that writes what follows the Oath made by his three Friends, speaks also of *his Pains*. But it is observable, that *Elias*, in his own Declaration concerning himself, affirms, That, *in all the great Shocks and Agitations of his Body, and other effects of his Inspiration, he was free from Pain.* So that it seems, the haste that was made (and mention'd immediately after the Oath) in the Publishing of these Warnings, prevented the comparing of what himself and his Friends had written, to make all agree together.

In his 41st, he hath these Words: *There shall be no Superiority over my People, but entire Freedom.* What can be liker to the levelling Doctrine, or  
more

more unlike to that of Gospel, whether in a Civil, or Ecclesiastical Sense?

In his 43d, he hath these, *Whet your Swords, put all to the Sword, all that shall resist my Word.* This indeed would be somewhat like to *Venor* and his Fanatical Crew.

In his 49th, he makes wicked Men to cry out, *my God, my God*; which is not their Style.

In his 50th, he hath these Words: *Fight, fight, when you shall have the Sword in your Hand, and spare nothing: Do like your Head, who spared nothing, no not his own Life.* Who sees not the manifest incongruity between the Sense of those Words, *spare nothing*, and those, *who spared nothing*? The former, meaning a zealous Punishing of the Wicked; the latter, the Patient Suffering of Christ, and yet they are so referr'd one to the other, as if *Sparing*, were in both, of one Sense.

In his 53d, he saith, *Babylon hath taken the Medicine, but she would not accept of a Cure.* Why then did she not refuse the Medicine, instead of taking it?

In his 63d he pretends the Spirit to say thus to him: *I will cause thee to taste the sweetness of my Word, before I*  
give

*give it to thee.* If he had tasted it before it was put into his Mouth, or felt any Spiritual Sweetness in he knew not what, it had been indeed very wonderful.

In his 64th he speaks thus: *What do you think, you Idolizers of your Sciences?* I suppose the Universities are to be put down.

In his 65th he speaks absurdly: *They have found what they looked for; they looked for Pride, and they found Death.*

In his 66th Almighty God is suppos'd absurdly to express himself; *Many have advanced some Steps to destroy me.*

In his 70th and 72d he speaks of *Signs and Miracles which are to come.* Whereas the Prophets and Apostles did their Miracles either before, or when they Prophecy'd and Preach'd to the People, not expecting to be regarded for saying, They intended, some time or other, to shew Signs and Miracles to them.

In his 74th he saith thus: *Some of the Kings of the Earth shall cast themselves Headlong into the bottomless Pit.* But surely, that is a Place into which none will ever cast themselves.

In his 75th God is suppos'd to speak thus: *My Children, in a few Days I will discover to you New Ways, for*  
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*making my Will known to my People.* Who knows what and how many these New Ways may be? Whether one may not be by the Light within, as it was to the *Quakers* at first, who adher'd to that alone? or whether another may not be a scurvy Light without, the Light of Fire and Faggot? Or whether the Inquisition may not be another? Whatever these New Ways shall be, when we know them, we shall have nothing farther to do, but to burn our Bibles.

In his 85th he saith, *You shall see Things overturn'd, which think they stand very firm.* He doth not say, they are Persons, but Things, which think.

In his 90th we have this Sentence: *O my Child, I tell thee, I laugh, my Child, yes, yes, I tell thee, at the Folly of my People.* And in his 93d another much alike: *My Child, my Child, my Child, I tell thee, behold, behold, behold, I tell thee, the small number that have fought upon the Earth.* How unlike the Style of any of the Prophets or Apostles? And how like the Style of one, who is at a loss what to say next? I must needs say, I never knew so many of the same Words packt together in any other Book.

In his 106th he hath this emphatical Saying: *Have not they secretly convey'd the Venom of the Dragon into it (my House) which hath rent the Vail of the Truth?* Most profound! It seems the Truth is to be Unvail'd or Display'd, by the Venom of the Dragon.

I shall mention one more remarkable Passage. In his 47th Extacy, the Spirit is suppos'd to make him utter these Words: *My Children, they will accuse you of Blasphemy.* And in his 107th he seems resolv'd to make the Experiment whether they wou'd or no, in pretending Almighty God to speak these Words to him: *Know that I will raise up thy Glory to the Heavens.* How Proud and Blasphemous! for they are the very Words which *David* in the 8th Psalm, to express the greatness of the Divine Glory, useth of God himself; *Thou hast set thy Glory above the Heavens.*

Now unless *Elias Marion*, by any of his *New Ways*, can prove Falshood to be Truth, Nonsense to be Sense, and Luciferian Pride to be Humility; it importeth every good Christian to lay aside his pretended Prophecies, and to keep to his Bible.

The only Plea, is this: How can one of *Elias's* seeming Sanctity, dare to profess himself a Prophet, and to foretel so many, and so great Judgments to come, and so suddainly, upon *England*, and all the World, without being Divinely Inspired?

I might answer, that not above 55 Years since, or thereabout, *James Nailor* declared himself to be more than a Prophet; that he was the true Jesus Christ; for which and other Blasphemies, his Tongue was bored through with a hot Iron.

But I answer, that I accuse him not of any Vice; further than he is accused by himself and his Friends, in his own Book, as is before observed.

Neither do I accuse him, of proposing any wicked Ends to himself, in what he hath done. Peradventure he may be very much over-run with Melancholy.

But this I say, that it is possible for some Men, to imitate External Holiness in all respects, for such Ends, as may seem to themselves to be valu'd. And for such Ends, to endeavour by Lies and lying Wonders, to deceive ignorant People. Do not Popish Priests deceive them with their Golden Legends all over *Christendom*? Have they not cunningly taught Men, to feign themselves possess'd of the Devil; that

that themselves and Popery might have the Honour of dispossessing him? Nay farther, have they not Inspired some Men, with a Resolution to effect, or at least to attempt, the Destruction of Kings and Kingdoms, with the prospect of suffering the greatest Torments; only upon assurance given them, of one of the highest Places in Heaven for so doing? Or in the Phrase of our *Elias*, to have their Glory hereby raised, like that of God Himself, above the Heavens.

And therefore, albeit, I do not, I say, accuse this *Elias*, of having any of these, or other wicked Ends for what he doth, (God only knows his Thoughts :) Yet we may presume, he was not Caress'd by the *French* King for nothing. Neither can I, or any one tell, whether he is a Papist or no, but himself. But since he has foretold us in his 36th Extacy, he shall be called before the Council; where a *Raviliack*, who fears nothing, may suddenly give a fatal Stroke, either to Her Sacred Majesty's, or next to Hers, some other very valuable Life. I need not to give any caution, that both himself and his accomplices, be kept far enough off; and I wish, they may be also thoroughly and severally examined.

I shall leave with the Reader, either of *Elias's* Book, or of these Observations upon it, the grave and prudent Admonition of the Divine Preacher, *Eccles. 5. 7.*

*In the multitude of Dreams, and in many Words, there are divers Vanities, but fear thou God.*

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**F I N I S.**

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